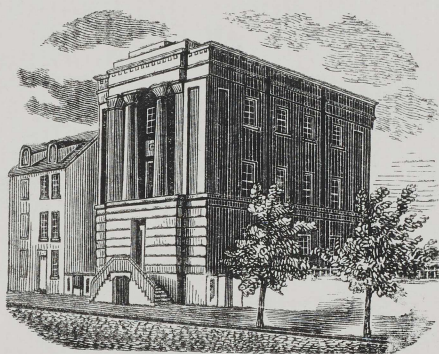


AN ESSAY ON
The
Physiological Basis of Homoeopathy

RESPECTFULLY SUBMITTED TO THE FACULTY OF THE



HOMOEOPATHIC MEDICAL COLLEGE
OF PENNSYLVANIA,

*On the Thirtieth day of January, Eighteen Hundred and
Fifty-seven*

By *Christopher G. Shurick*
Of *Pittsburg*
Penna.

The relation of Therapeutics to Pathology, and of Pathology to Physiology, is self evident. Truth must be at the basis or all may be error. Therapeutics in the abstract does not correct Pathology, neither does Pathology correct Physiology. These propositions requiring no argument, I therefore offer as the basis of my thesis the evident conclusion, that if there be any well established facts which satisfactorily account for the normal course of life, those facts should be held sufficient also in explanation of the phenomena in Pathology, and also in Therapeutics, which are collateral branches in the principles of medical

science fallen in the paths of the parent science
Physiology.

I propose to consider, first:—
the basis of Physiological science—that
mystery of mysteries—Life and its
phenomena and relations, so far as it is
capable of our study. Then I propose a
brief outline of the real fundamental prin-
ciples in Pathology, and then their bearing
on Homeopathic Therapeutics, assuming
that the most satisfactory and scientific
explanation of the principles involved in
Homeopathic cures, is found in the study of
the laws of the primary forces of vitality.
And further that the Homeopathic is the
only system of medicine whose principles
are based upon a practical recognition of
these fundamental laws of vitality.

In the study of the principles of the science of life the mind instinctively asks, what is the moving cause, what the efficient power which so magnificently unites bodies of common elements, and produces such wonderful and peculiar forms, and hence from time immemorial this has been the fruitful theme for scientific inquiry. But still, important as a clear idea of the interior forces of the economy is to a correct understanding of the outer mechanism, we are nevertheless grasping our way as it were in thick darkness. We have had presented to us volume upon volume, theory upon theory, hypothesis after hypothesis, and yet having made through them all and patiently mastered one after another of the

intrinsically valuable truths the study pre-
sents, the mind still turns upon itself
in its poverty, and knows but that we
live because we do live. But the
study itself though apparently barren
and unfruitful is nevertheless full
of promise ~~to~~ presenting the most
inviting field in all the wide domain
of science, especially to the Homeopath,
whose mind is prepared by facts to
enter upon the study of interior forces.
The deep veins of truth lie beneath what
nature has already presented, and we have
but to dig that we may find.
Rahneman saw 'Similia' in the writings
of his fathers and it is even said that
the circulation of the blood can be traced
in the writings of Solomon and muscular

irritability - in *Animas*. May we not assume that even in the doubts and errors of science, in regard to this question, the truth may, in the further progress of light and true science be as clearly traced.

All present there seems to be three different, though not distinct views on the subject, that of the Physical, that of the Chemical and, ^{that of} the Vital Partisans. Not distinct, because necessarily related, but differing in regard to degree of importance.

The Physical ^{holds that} nature, the fact of the physical capacity of matter for life as action is the nearest approximation that can be made to a clear solution of the question; contending for the direct intervention of the power of the Universal Cause for the vitality

of the machine. This however is merely
the union of effects, and is no more an
explanation of the cause in question
than to define motion in a machine
to be the combination of the powers which
its separate parts have to resist inertia.
The idea embodied in it is, that vitality
is made up of the aggregate of the functions
which resist death. In this own lan-
guage: "Life consists in a continual train
of actions which have no cessation or
interruption until death takes place,
the machine then becoming insensate in
the mutual operations of its parts, as its
structure becoming worn out." Again—
"Life is not initial action, but the sus-
ceptibility to commence such action, when
certain agents are applied, and of maintaining

such action when once set up." This definition
is indeed simple and the most obvious
one that can be imagined, and has
had many distinguished supporters, but
it offers us no hope of reaching the
desired point. The necessity of a Supreme
Originator is indeed carried once acknowledged
by all, but the point desired is to
define the line at which the first
traces of His Omnipotent power can be
discerned; and this line of demarcation
obviously lies far interior to either
Chemical or Physical actions. It is
true that our idea of life is necessarily
connected with and dependent upon that
of organization, yet it is obviously because
of the limitation of our experience.
But however difficult ^{it is} for us to conceive of

of the real nature of a distinct and separate entity, that difficulty itself is no ground for rejecting its existence altogether.

This alternative rather tends to increase than to lessen the difficulty. Hence we find both in Chemistry and Physics, the necessity of admitting subtle or dynamic agencies, as Affinity and Gravity which are yet held as being distinct from that which is known as the Moving Cause. And also in the chemical actions which take place in the body, science must admit the controlling agency of a more interior power, and this power must be distinct and also innate in the constitution of the molecular particles of the germ; though of course primarily originating in that superior principle

or Power, which is known by the name
of 'God'. And it is from this that we
argue the necessity of admitting the
existence of a more interior or dynamic
power, or influence, similar to that
proposed by the vitalist and which
is intimately connected with the study
of the Cell—the theory which has
the highest claim upon our attention,
both because of the manifest advantages
it has over every ^{other} theory in explaining
with simplicity and beauty, the phenomena
it is meant to elucidate, and because
all modern inquiry clearly from its
premises correct.

Therefore in order to
assume in the outset a tenable and
scientific Physiological basis in

carrying out my design I assume the following propositions:—

1st That all organized forms are the result of a preexistent power or force.

2^d That while denouncing the proposition that this preexistent power is either Heat, Light, or Electricity, it is, nevertheless, the combined action of the three great interior or spiritual powers which correspond to the material principles called Heat, Light, & Electricity, viz:—Love, Wisdom and Energy.

The first two being direct emanations from the Deity, concentrate themselves at a point, and thus so condensed and materialized as to in thus passing as it does from a rarer to a denser state give out caloric heat & light,

as in other muscles to produce what science
now holds to be the molecules of Caloric
and of luminosity. And Energy the
necessary result of this molecule, being merely
a relational property, as the imparting
of its greater positivity to another mole-
cule that has less of this emanation
from the Deity, or which is in the
condition expressed by the term —
negativity. Or in other muscles Energy
is the expression for that action between
bodies by which they attain to their
equilibrium. And what else can be
said of that mysterious "something"
philosophers choose to call Electricity.
And the terms Positive and Negative,
are they not merely relational or compar-
ative just as is Light and Darkness

of heat and cold. ^{There is} no such a principle as darkness, cold nor absolute negativity, the most negative body known having still a portion of positivity.

3d That the cell is the chosen material form through which this immaterial power first gains its expression. To use the language of another "it is the only material altar on which life and matter are married, to pursue together a common and definite end."

This being established it is not necessary that we go back through the history of the animal, vegetable and mineral to the original nucleus of the world, but assuming that nature had

a great plan in view from the first,
and that in perfecting this plan she
has made us differ from the vegetable
and the lower animal kingdom merely in
that we are higher in the scale and more
special, and presuming an uninterrupted
succession from this original cell, we
commence in the study of the germ cell
of the human organism, as presented
in the light of the science of the present
day, considering the cell of embryological
study as being the type of the original
cell through which life in organization
gains its first expression — and
4th That this cell contains concealed
within it all the physical and mental
peculiarities, often to the morbid and
sinful taints of the man being of which

it is the germ.

Three prominent facts of modern discovery go to establish this 1st. The only fecundating particles of the male are the Spermatogaa.

2^d. A single individual particle is sufficient to fecundate a single ovum.

3^d. The physical phenomena of fecundation are those of simple contact alone of the spermatic particles with the ovum. And also the more correct opinion which is now held in regard to the foetal growth, which ascribes to the placenta merely a function similar to that of the lungs — the aeration of the blood, also confirms this proposition.

Now we find in the study of nature that in all her operations

she seeks to accomplish her ends by a
division of forces, and so in this
we find secondary ^{cells} are developed each
of which as they progress further and
further from the parent cell, in the
process, become more and more distin-
guished from the parent cell, and more
and more individualized in the part it
takes in the system. Embryologists
tell us that after fecundation the ovum
divides into cells and layers, and that
then the circulation proceeds to its im-
portant development from the middle layer
of the germ — the particles beginning
to move at the outer margin of the germ,
move between themselves — run in
particular directions and combine into
currents, which assume particular

directions also, even before there is a heart or before there are blood vessels. What is the blood corpuscle which appears to result from a simple liquefaction of the inner cells, more towards the margin of the germ, thus representing expansion, the other cells becoming loose at the margin of the germ more towards the centre, thus representing contraction. These two currents meeting finally become regular currents, and thus the third idea or circulation is established. These facts are not presented in the character of a mere theory manufactured for the occasion, but they are presented by one who wrote with no view to the great general laws which they

so clearly illustrate, and which is so plain that it is said, any one by practice with the instrument can see in the chick even by a low magnifying power. Professor Agazzi tells us that the first appearance of organization following this is the blood vessels. The affinity particles in the circulating fluid are brought together and aggregate on all sides of the channels, forming these rudimentary blood vessels which at first are constantly changing.

The next appearance of organization being the heart, we observe that one portion of the central blood vessel becomes enlarged and assumes the form of a simple elongated sack, and that

the idea of expansion and contraction is still carried out in it; centering in itself the previously diffused expansive and contractile forces, and performing a constant succession of diastolic and systolic motions, constituting the rudiment of the future heart.

After this nature still further divides her forces. It is her design to constitute this a self sustaining organism, and she therefore sends off other processes from the blood vessels, forming in like manner the rudiments of the digestive and nutritive organs, each individual organ of which has its part to perform in carrying out the design, embodied originally in the simple primary cell.

Thus we find in the developed organism that all its parts, structures or organs not specially designed for circulation of fluids, nor for inter-communication in any manner, nor for movement of any kind, are then directly concerned in the process of nutrition; in repairing its waste and building up its parts. And to what other division of the organism can we refer this than to the glandular and the absorbent system. All other parts of the system seem to be either protective, connective or concerned in motion. And the glands of which there are perhaps about three hundred seem to partake of the nature of nutritive, and hence must have a

distinct function. And here it seems
again that Physiologists have left
us in rigorous uncertainty, evidencing
the futility of any attempt to explain
life on materialistic principles. But
there need be no mystery even here
if general principles are kept in view,
and nature is studied in her begin-
nings. For this as for her other opera-
tions there is one certain idea — a prin-
ciple, and a principle too that is
as universal in nature as that of
Light, or Love and Wisdom, and which
is expressed by no better terms than
'Influence', or 'Dispersed Energy', for
which the more outward expression
is fecundation or reproduction —
the result of the union of that which

is positive in its nature with that which is less so to a certain degree. This may appear superfluous; but there is a truth connected with these inquiries which should never be lost sight of, the neglect of which has no doubt already retarded the clear understanding of the process. And that is that generation, nutrition and reproduction are fundamentally mere modifications of one and the same energy, in one instance constructing in another maintaining and in a third repairing. So if, in the words of Blumhach 'Nutrition is an universal but imperceptibly continued reproduction', then a series of light thrown upon either of these processes, would certainly tend to illustrate the others, the intrinsic forces or powers having undoubtedly an

equally important part to perform, it being
much the occasion and the design as
well as the particulars made in which
it is displayed, that makes it to
differ under the different circumstances.
Thus in order that the first of these
three modes may subsist definite
circumstances are requisite which are
of such sort, as was previously stated
that we are obliged to assume the ex-
istence of parents and a series of ancestors
up to the very beginning of time. In
the second the circumstances and the
end to be attained differ, but
the force itself which is brought in play is
the same. Hence we are not asserting
but what we might say that in
nutrition the same process must

take place that is necessary to the
formation of the crum, whether
it be in the glands or in the absorbents
or where. And might we not say that
the function of these glands is the gen-
eration or elimination of a principle from
the cells which being positive in
its nature acts, in the same manner
as in formation of the crum, upon
the negative principle which is present
in the molecular particles of the chyle
which action affects the rapid change
which is found to take place just after
the chyle passes the mesenteric glands.
But this may not be correct in all its
details, nevertheless it has firm founda-
tion in intrinsic principles and must
not be discarded because of the paucity

of argument and fact for it flows un-
doubtedly from the direction in
which we are to hope to find a clear
solution of the question of the origin
of the cell. This much must be
correct, — There is an influence of
some nature sent from each and every
minute part of the system of whatever
structure or function, which does so
impress or act upon the particles presented
as that the resultant product has an
special affinity, for, and will eventually
go to, that minute portion of the system,
taking the place of the preceding particle
as cell which had previously lived its
specific time and become effete.
And each little cell as it goes to its
little home or minute part in the system

has to that minute part of the system
a positive relation and is ^{thus} attractive
to its home, performs there its part and
in the act of doing so its positivity, its
vitality is expended and its effete
body is taken up by the circulation,
in order to be eliminated as marked out
higher tissue. This minute portion of
the system is then again made negative
that is less its positivity and the want
is felt until another cell identical in
nature to the preceding supplies it, and
thus by a simple process the in-
tegrity of the system is preserved.
And as the accumulation of the male sperm
exerts those passions which have regard to
the preservation of the species so also the influence
which gathers in the glands denoting a general

ment in the system causes there an influence or irritation which we call *hunger* and which has regard to the preservation of the ~~species~~ individual.

On this subject, however, it is difficult to be explicit in the limited space of a thesis. The point is to maintain that the cell is at its birth specially designed for a particular portion of the organized structure and for no other — that it has that kind of affinity for the particular part of the system for which it was intended, which is inherent in itself, on account of the peculiar influence which acts on it at its birth. That this affinity is not owing to its physical nor chemical characteristics but to a vital impress, as more

definite, to a kind of instinct which is similar (though of a lower grade) to the instinct in the lower animals, and that this power came from the cell which occupied that tissue as part of the system the new cell is designed for.

Having thus briefly considered the teachings of modern science in relation to the origin and nature of Life - having studied it in its first action upon matter - the phenomena of organic life as first presented in the embryonic cell, and penetrating into the secret chambers of the developing organism, having there discovered that it is the economy of nature to divide her forces in order to attain her ends, and

that in doing so she still maintains
in each division the type of the original,
that she builds up each individual part
and sustains its integrity by a process
which is fundamentally similar to her first
operation, and that all is done through
the vital power of which the cell is
possessed, we arrive at the grand conclusion
that we can pretty well from the study
of this cell the manifestation of all the
conditions of regeneration, as far as they
are capable of being made evident through
material forms.

This important truth, though
preferred for us by the labors of the
old school is yet to them of no practical
advantage so long as they disregard ~~it~~
its plainest teachings. It goes deeper

into the real nature of organic life than the
crude notions of the chemical and physical
theorist and leads at once to the moving
cause - to the vital forces themselves
which are no longer in an unmeaning
term. But to the Homoeopath the study
is peculiarly important in practical
advantages for though it is compar-
atively little understood yet it is on
this that we can - and indeed to be
truly scientific, must base our
theory of Therapeutics. It is the basis
of Physiological science and must
be reconciled with the correct theory
of Therapeutics by whatever means known.
We need not grope among the uncertainties
of so called scientific theories for the
modus operandi of our medicines

when immutable nature has laid so
broad and firm a foundation. The
herms of our senses may plausibly
point to the unfoldings of physical
science, as a solution of the phenomena
in these interior forces but they are
little more satisfactory. Undulating
motion as something like it may be
the mode of the transmission of force,
but whence its origin? They tell us
in the nervous centres, thus indeed going
farther into the secret and remote recesses
of nature's operations than a school
crude, unscientific and external views
would lead. But tracing them there
are they there self caused? On the con-
trary Heculmh himself says that
viscous neurine is entirely useless

without the blood, and that the blood
is the prime cause and basis of all the
operations of the nervous system. And
what we may ask is the importance
of the blood without its cell.

But important as the study of the
cell is to the correct knowledge of the
normal course of life it is still more
so in its relation to their phenomena
in disease, and, as we have said in the
rational method of restoring again the
normal action. To this part we
will now proceed.

In the embryonic cell
which we first considered, we found
that the first outward evidence of
an internal force we have is, expansion,
contraction, and circulation. And now

as to the causes of disease what greater
sources have we than those influences
whatever they may be which tend either
to excite or depress, as in other matters
than those which tend to expand or
contract — as Heat and Cold or the
greater or less pressure upon the body
from changes in the temperature of
the atmosphere. We do not say that
it is heat and light itself nor
Electricity that does this but we do
contend that it is the influence of
these principles. And then we contend
for the specific action of this upon
the different tissues. It does not
act upon the organism equally as
does heat when used as a warming
agent but it has this power as

higher grade in this as that organ as
tissue according as this as that tissue
is affected by it, thus producing
the variety of marbific action.

Kremer held that life is
kept up by stimulants and though
his practical conclusions were pre-
posterous and contradictory to all
reason and science yet we must
say that in this proposition he
has proclaimed one of the most im-
portant, curious and fruitful
truths of Physiology. But his error
consisted in considering the economy as
a whole and that excitement was
identical, one, and indivisible in the organ-
ism - that it could not be diminished
in one part if it was not increased

our mother. The difficulty with him
seemed to be that specific modification
was not understood. While ~~they~~ ^{he} held
that increase or diminution of Irritation
~~was~~ ^{is} the only modification of which the
organism is susceptible ~~they~~ ^{he} could
not bring it to bear on each organ
and tissue in the explanation of all
morbid ⁱⁿ insurances. And it is ⁱⁿ the
recognition of this fact that we differ.
It is false that our principle of cure
is the opposite of his. He ~~was~~ ^{is} right
so far as he goes. We differ because we
have gone further in the same direction.
In spite of the beautiful theories ~~and~~ ^{as}
rather the coincidental nonsense that
has crept into our school we must
proclaim this the only principle of

curve because based upon the immutable
laws of nature. When we see Life in
its first minor with matter manifest
these simple movements and also as
it ascends into the more complicated
organism still maintaining the prope-
rieties of the original type - (when
we consider the peculiar adaptiveness
of these alternate movements to the
exploration of all the functions in
the economy, even incident to the
nerve undulations of the physical
theorist, when we consider its simp-
licity - its recognition of primary causes
and its correspondence with known
truths, both in regard to laws in
nature and in regard to the truths
of nature himself, and finally (when

we consider its completeness (when compared to other attempts at explanation) the irresistible conclusion is that whatever be the peculiar essence or name of the intrinsic force of the cell, it is this which accounts for the normal course of life and effects all its actions whether general or special - the modification of which in any degree or name constitutes disease as Pathology and its restoration, the principles of Therapeutics.

And now as to its modifications as Pathology we cannot be explicit in a few words in presenting the principle though the study of it itself may require a life time.

Regarding thus, the cell as the fundamental basis of organized forms.

and considering it in this simple manner
we find that its modifications may
embrace every grade from the highest
degree of excited action of which each
individual cell is capable to the lowest
grade that is consistent with the
maintenance of life — this modifica-
tion of force whether high or low (whether
from the causes assigned, or from the
other great source of disease, the derangement
of the nutritive function, is called specif-
ic as it affects this or that tissue, this
or that organ — that is it gives rise to
this or that symptom just in accordance
with the nature of the cell in which the
modification is manifested. And our
knowledge of the condition of even each
and every cell may be as accurate as if

it really spoke to me, for through its
electrical wires, the nerves, the com-
munication is perfect. There is no
disease but what the nerves must
know it. They are the only communication
the internal man has with the external
world. The voice is the 'phrenoid' or
many things which thoughts are passed.
But the voice itself is not the thought.
It is the emanation of thought. If the
thought is not true, the voice is not
at the fault. Neither when there is disease
in the system is the nerve at the
fault. They are further removed from disease
the lower the clonar or the more pain
they give. So humble the theory that
the seat of disease is in the nerve
or the nervous system. It is through ^{it}

that we learn the condition of the cell
as part & aggregation of cells that is
diseased. Practically we may allow
it to be correct that it is in the measure
for it is to this voice of the disease
that Homeopathy gives the listening
ear. Each cell so to speak & each tissue
as if you know a sign of its own
we have only to learn its language
to know its condition and its wants.
And it is this complaining voice we
are to endeavor to quiet, knowing that
when this is accomplished permanently
we can know nothing more of inter-
nal derangement.

And now in order to do this
let us first inquire how can we do
so, or what rule can we have that is

general in its application and consistent
with the known laws of the economy.
It is not truth in Physiology and
Pathology to be our guide. Disease
itself is inseparably connected with those
vital powers to which the phenomena
of health are to be attributed. What is
it is not a separate and distinct
something as has been supposed.
If it was so then Therapeutics could
stand alone independent of its parent
science, Physiology. But it is, as
expressed in the words of Hahnemann
nothing more than changes in the
general state of the human economy,
and hence what is more simple
and more acceptably correct than to
say, in the language of our honored

Hahnemann That the cure is impossible
except by the conversion of the diseased
state into one of health.

It is therefore the
immutable law of Therapeutics being
based upon the simple laws of nature.
And any learned explanation of Hom-
eopathic cures varying from this is
false in its tenets and demands the
strongest condemnation from ^{of} every
true disciple of him who relies upon
no explanation whatever, not even
his own unfortunate theory, the magni-
fied belief of which has caused so
great and unnecessary a distinction
between our system and that of the
old school. There is in regard to
principles of cure merely a difference of

agree between the two schools.
We both act upon the same principles
of cure but neither of us have stud-
ied sufficiently the laws of the interior
forces upon which we act. We must
admit the old school to have a clearer
idea of the interior forces of the
economy than we and yet strange
as it may appear they disregard
its plainest teachings in practice,
while the Homeopath either ig-
nors or denying the theory yet
in his practice carries it out to
its fullest extent. Our principle
of cure is not a new one, our med-
icines do not cure by producing gun
analogs and more intense disease
but after all it is Antipathically.

And here let it be stated
as corroborative that this conclusion
was formed independent of any direct
expression to this effect, it seeming
to of necessity grow out of the very
nature of the immutable laws of the
fundamental principles of life as
presented in the first propositions.
I may have had indirect intimations
but it was not until the 19th
inst. that I found the same views
were maintained in Dudgeon's
lectures. And further there seemed
to be a necessity that our medicinal
powers are manifested in virtue
of the internal force of the medicinal
agents, or as Hahnemann has it, "the
dynamie power", and that this internal

force or power is essentially the same
in principle with ^{that} which first originates
life as previously assumed viz: the
interiors of what we call Heat and
Light—especially the former, and
that they differ in their actions
on the economy from the fact of
their specific prerogative of each
drug, and that their specific action
is either to suppress or to denote
the irritability or life of the part as
argued for which it is specific,
being divided into two classes:
those which have an excess of the
internal force and therefore called
positive, and those which are
deficient in the degree of this in-
ternal force and are therefore called negative.

These propositions I now
assume with greater assurance
having subsequently found that the
same opinion is held by one of the
deepest of pathological writers —
A. Leitch of Edinburgh (whose opinion
I shall here present).

Having in his truly val-
uable lectures on Physiology
presented unexceptionable views in
regard to irritability, he remarks
in his Pathology that "It may
with great probability be presumed,
as has already in speaking of
irritability in general, that every
positive agent is primarily a stim-
ulant and that it is only the
negative agents which can be

considered as directly oxidative...

Of the two conditions then necessary to produce a disease, cold may be said to operate in general by increasing the susceptibility and heat always by increasing the stimulus, but the ultimate action of both is the same, disease resulting as much from an increase of one as of the other. It is thus that we must explain inflammation in general which consists essentially in diminished action, at one time from cold at another from heat. And then further on he says that we should not dwell so much on the means by which medicines reach the organ or

which they get as on the specific
nature of their stimulus, which,
human empya, produces the
same result. And further that
every organ of the body has a pecu-
liar kind of irritability; adapting
it to be acted upon by certain
stimuli more remarkably than by
others; and that it is owing to this
peculiar susceptibility in certain
organs of certain impressions,
that particular exciting causes,
for example, contagious, human
applied produce always particular
diseases; and precisely the same
explanation must be given of the
more or less specific action of all
medicines. Not only every class

of medicines, but every individual medicine, may with great reason be presumed to afford a stimulus more or less distinct from that afforded by every other. When received into the body therefore, in any way each will be comparatively most with respect to all those organs to the peculiar irritability of which this stimulus is most adapted, and will act only or chiefly on those which are calculated to feel it."

Here then in the writings of one who wrote with no intention of supporting our system of Therapeutics we have laid down this general rule, based on

The true principles of the art of healing growing, as it were, out of the very necessity of the fundamental laws of organic life, and therefore inevitable.

This part of the subject is itself exhaustive, though we must leave it here where perhaps we should have begun. But the point now to lay a basis upon which to build in future and the main proposition is clearly established. ^{Those} facts which account for the normal course of life are sufficient to account for the phenomena in Pathology and any system attempt to have a system of Therapeutics on any

other principles, no matter how plausible it may appear is nevertheless unscientific in its nature, hurtful in its influence on the progress of the art and discloses the most palpable ignorance in regard to the fundamental laws of the interior forces of our being and of medicinal agents.

In conclusion then, while as homopaths we have the honor to practice that system of therapeutics so plainly based on the laws of internal forces, let it be our ambition to clearly understand the nature of those laws, in order that we may recognize the thing also, and as we go forth

To do battle that we may be able
to give a reason for the faith that
is in us. Schuenemann no doubt
magnanimously imagined against
the physiological and pathological
sciences, but it was because up
to his day they had been inefficient
in discarning to the world the
practical utility of their fundamental
principles. His genius has now
presented us with this key
but we are not therefore to discard
the principles upon which it is
based. Other theories than those
which are truly physiological
may for the time appear more
plausible, but we must set it
down as going to our comparative

ignorance of the laws of vitality,
and still cling to their efficiency
in explaining all the phenomena
if we but understood them properly.
No system of Therapeutics con-
siders that is at variance with
correct physiological data, and
yet reasoning a priori on these
data did not develop the true
system. It was independent
of these data, and indeed at vari-
ance with what Hahnemann had
been taught was the correct
physiological doctrine. But, once
discovered, his successful system
of Therapeutics may be used as
the touchstone or criterion by
which we can establish or

correct physiological and pathological basis. And it is by thus reciprocally promoting and confirming the progress that the respective sciences are to be ultimately advanced to that point in the history of all truly beneficent arts at which they can be ranked among the exact sciences. The utility of our system of Therapeutics has been practically demonstrated and hence requires no theory or hypothesis to justify its claims upon the world as the most perfect of all systems hitherto conceived. Its truth does not hinge upon the merely explanatory remarks here or

elsewhere advanced. Many efforts
were made to explain the mainable
fact presented by the Varicellian
experiment for which there was
but the one true explanation.
So let the remarks above outline
a scrutinizing examination as fall
to the ground to give way to the
true theory, they are nevertheless
respectfully submitted - not
with the assurance of one doing
us yet attain, but with the
humility of one earnest inquires
after truth, who, enamored
with the sublimity not to say
utility of our peculiar system
of medicine hopes to live to
honor his Alma Mater in

auxiliary endeavors to establish
the practice of Homeopathy
on a foundation as of a rock
insubmersible to the vituperative
storms of ignorance and prejudice
and with a superstructure that
beautiful in symmetry and
majestic in design will
challenge the world's admiration.